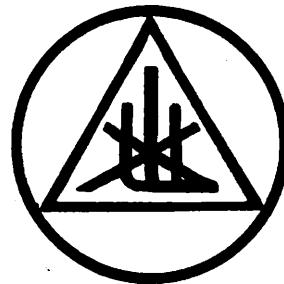


# **the Beacon**



**November 1959**

## The Beacon

*A magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life.*

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Mary W. Turner  
John R. Sinclair

*The editors do not necessarily endorse all statements made by individual authors in these pages*

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# GEMINI MOON

by FOSTER BAILEY

## Aiding the Christ in 1959

*The Gemini full moon has an especial significance. It is the third of three focal periods which follow each other in quick succession for enlightened participation in an annual spiritual event of great potency. 1959 has been notable for the strength of that participation; so what next?*

THE Gemini full moon is known as Christ's full moon; and also as the Festival of Humanity, because the focus is upon service to humanity in accordance with the Plan. It is also known as the Festival of Goodwill, because goodwill is the chief energy liberated. Goodwill is an aspect of love which humanity can grasp and use with practical effect. The Christ, each year at this full moon, has unique opportunity.

We as co-operating aspirants and disciples, each according to his capacity, as we accept the challenge and unite our will-to-serve also have, in our more humble sphere, a unique opportunity. It is the increasing importance of the full moon period, and the spiritual action which can be taken by the disciples of the world, which commands our attention.

For a number of years a sustained effort has been made to increase the use of the full moon periods each month by meditation meetings arranged by esotericists. Many such meetings are now held in the West. A pattern of action has been established, and information is available through the *Beacon* about the purposes and ways of conducting such meetings. Each group organizes its own action and meets on its own responsibility. Unity of vision and purpose are achieved by spontaneous response to inner urge. Self-initiated action units are more potent than organizationally controlled conformities, but perseverance and selfless group motive are essential to real usefulness.

The Festival of Humanity this year came in the middle of the third of three seven-year cycles. The preparatory work for the return of the Christ was definitely speeded up in 1942, and the succeeding seven years characterized by quiet educational work. The second seven-year cycle began in 1949, and the third runs from 1956 to 1963. At the beginning of the third seven-year cycle in 1956 there was another marked stepping up of the preparation process by Hierarchy, reflected in the activity of the New Group of World Servers. It is therefore possible that in this New Group of World Servers' impact year of 1959 we can use the accumulated progress of seventeen years' work.

The work of the Christ at the time of the Gemini full moon now transcends anything possible heretofore. Truly, this is a new day. That we know something of these deeper things is a prize of great value. That we may increasingly share in His Service to Humanity in the years to come is possible because we have grasped a little and used a little some of the significances of the interim new-age teaching, made available by the Master Djwhal Khul. The direct statements of fact herein made, are taken from His published teachings.

At the moment, we, in company with all esotericists who study His books, know more of these spiritual significances than others. But this will not long be so. Indeed, we seek to make sure that it shall not long be so. Just now our opportunity is great, and our responsibility equally great.

### **Three Main Stages**

This is all part of the first of the three main stages covering a much longer cycle in preparation for the Reappearance. It is possible that the second stage may begin in 1963. In this second stage the working disciples will be the real 'builders of the new civilization'. In this stage also, the new world religion will be implemented and the Hierarchical financial group will successfully take hold of world economics. Humanity may be relieved of economic anxiety before the second stage is over.

In the third stage the first major initiation will be recognized and performed exoterically, perhaps by the inner combined groups in the esoteric field, as well as by the Church, and in revitalized Masonry. In this third stage the externalization of the Hierarchy will be a fact. The timing of the third stage will depend upon the response of humanity to the work of the Christ.

There are also certain long-range, basic factors of deep significance which give promise of the planned Hierarchical achievement, and importance to the full moon meditation service we can render. It is significant that Aquarius governs the greater cycle of 25,000 years, and also the lesser immediate cycle of 2,300 years we are now entering. It is of deep significance that for the first time Shamballa, Hierarchy and Humanity are in direct, unimpeded relationship; this constitutes a stupendous planetary alignment. Another potent factor is the new extra-planetary relationship now established and available in aid of the work of the Christ — this is the Triangle which stands behind the Christ in the new age: the Avatar of Synthesis, the Spirit of Peace, and the Lord Buddha. All of these factors, and others, are eloquent of the successful initiation process of Sanat Kumara.

For hundreds of years the Buddha has returned annually at the time of the Taurus full moon to the Valley of Viasaka in the Himalayas, to fulfil his vow to aid the Christ until that aid should not be an essential part of His service to Humanity. The end of that

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The function of the Lord Buddha since 1945 has changed in several fundamental aspects. No longer is He the main agent for making Shamballa energy available through Hierarchy for Humanity. Today He is one point of a new and most powerful Triangle of great Spiritual Entities. He, with that Great Being whom we are learning to identify as the Avatar of Synthesis, and another extra-planetary Being known to us as the Spirit of Peace, stand behind and in support of the Christ in all His great work in the Aquarian age. New and transcendent potencies are therefore now available each Wesak full moon, and the results of the Wesak spiritual climax by Hierarchy and their disciples far transcends anything comparable in the preceding years. It is for this reason that the full moon in Gemini is also of such significant importance.

As we learn to respond to and understand better the great work of the Lord Buddha; as we appreciate and learn to utilize the effects on humanity of the work of the Avatar of Synthesis; and as we achieve harmony out of chaos and right human relations, with the aid of the Spirit of Peace — we indeed enter the new age more consciously as disciples and increase our usefulness to our fellow men. For long years the Wesak has been the high point of spiritual focus of the Hierarchy. Increasingly in the New Age, for the Christ and for the Hierarchy and for the senior disciples, the following Gemini full moon will be the focus of service to Humanity. It is becoming the supreme annual opportunity for us all to co-operate consciously with the Christ.

Much preparation preceded the marshalled effort of the Gemini full moon in 1959. There was intensive preparation by the Hierarchy and by the Christ himself; and with increasing understanding and effectiveness by the

senior disciples the world over who receive direct impression from the Christ. This impression comes direct from the Christ in some cases; and also from the Hierarchy through the various Ashrams of the Masters; and is increasingly passed on by qualified disciples and by intuitive response, to alerted men of goodwill.

This year more than ever before, and increasingly each year, we have the potency of recognized participation in the momentum of the two previous full moons. The three Festivals of Aries, Taurus, and Gemini we now recognize as focal points in one great annual spiritual programme. We stand, therefore, in 1959, at a climax point; a year of significance and opportunity; and in the presence of spiritual potencies which, if rightly understood, would inevitably induce in us a depth of humility and selflessness surpassing any previous expression of these essential qualities.

We have learned somewhat of the group process of preparation for these three Full Moon Festivals; and this has included an increased capacity not only to participate in spiritual tension, but to welcome it. We have registered some of the effects as esotericists. We have yet to identify effects in humanity. We also have some facility in acting as a channel for the Hierarchy to use.

### **Receiving, Safeguarding, Releasing**

Not many years ago the intense use of the full moon periods by the Hierarchy was expanded to five days. Two days of preparation for the moment of maximum receiving, one day of safeguarding, and two days of careful release to humanity of the potencies received. This new technique of spiritual energy control is applied every full moon throughout the year, and is of more significance than most disciples have yet appreciated.

The last two days of distribution of each full moon five-day period are days in which each one of us can play an effective conscious part. Thus we can participate as an increasing worldwide group.

What of the high point, the day of safeguarding? This is worth our attention. We know that esoteric meditation work is best done at what has been called 'the top of the breath'. That silent interlude of inner assimilation is the opportunity of the Soul. It is at that time that impingement is achieved on our, as yet, all too sluggish brain cells. If, in meditation, we can hold the lower half of the antahkarana steady, creating the alignment of soul, mind and brain, we indeed do well.

Also, we know from our study of the etheric vehicle that the process of receiving the vital pranas is aided by an interlude. We know that after the appropriate chakras in the etheric vehicle have received the pranic energy, there is an interlude during which it re-energizes the outer, physical man. Then, with the outgoing breath, it flushes through the entire etheric body and passes out through the aura, affecting all its contacts.

So also, in the process followed by Hierarchy, there are three stages: reception, holding, and expulsion. This interlude, called 'the day of safeguarding,' is of great importance. It synchronizes, harmonizes and invigorates the entire Hierarchy. This process affects all Ashrams; and because many working disciples in the world have their spiritual home in an Hierarchical Ashram, they participate in this refreshment. *And this they do in utter selflessness.*

We see therefore that the great chain of Hierarchy comes ever more into view; and we recognize that now spiritual food for humanity is in abundant supply. Indeed, the great test of the Christ is in the wise direction and use of the new-age potencies already available.

Love is the great gift of Christ to us. True love is so potent that if unwisely used, it could wreck — for a time — God's ordered Plan for man. It is a love so all-consuming that men not able to receive it would be lost. It is for this reason it is said that, increasingly, the wisdom aspect of the second ray is now called in and utilized by the Christ as He brings to us the new Shamballa power

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The Supreme Critic on all the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest as the earth lies in the soft arms of the atmosphere; that Unity, that Over-soul, within which every man's particular being is contained and made one with all other; that common heart of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character and not from his tongue, and which evermore tends to pass into our thought and hand and become wisdom and virtue and power and beauty. We live in succession,

in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE. And this deep power in which we exist and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul. Only by the vision of that Wisdom can the horoscope of the ages be read, and by falling back on our better thoughts, by yielding to the spirit of prophecy which is innate in every man that we can know what it saith. Every man's words who speaks from that life must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will, and behold! their speech shall be lyrical, and sweet, and universal as the rising of the wind. Yet I desire, even by profane words, if sacred I may not use, to indicate the heaven of this deity and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law.

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From *The Over-soul*  
by RALPH WALDO EMERSON.

# THE FORERUNNERS

by BLODWEN DAVIES

## George Washington Carver 1864-1943

*I asked the Great Creator what the universe was made for.  
'Ask for something more in keeping with that little mind of your's.'  
He replied.*

*'What was man made for?'*

*'Little man, you still want to know too much. Cut down the extent of your request and improve the intent.'*

*Then I told the Creator I wanted to know all about the peanut. He replied that my mind was too small to know all about the peanut, but He said He would give me a handful of peanuts. And God said, 'Behold I have given you every herb bearing seed, which is upon the face of the earth . . . to you it shall be for meat . . . I have given every green herb for meat: and it was so.'*

*I carried the peanuts into my laboratory and the Creator told me to take them apart and resolve them into their elements. With such knowledge as I had of chemistry and physics I set to work to take them apart. I separated the water, the fat, the oils, the gums, the resins, sugars, starches, pectoses, pentosans, amino acids. There! I had the parts of the peanut all spread out before me.*

*I looked at Him and He looked at me. 'Now you know what the peanut is.'*

*'Why did you make the peanut?'*

*The Creator said: 'I have given you three laws, compatibility, temperature, pressure. All you have to do is to take these constituents and put them together, observing these laws, and I will show you why I made the peanut.'*

*I therefore went on to try different combinations of the parts under different conditions of temperature and pressure, and the result was what you see.*

GEORGE WASHINGTON CARVER

**M**OSES Carver, a German farmer, paid seven hundred dollars for the slave girl, Mary, in the 1830's, when she was thirteen years of age. He did not believe in slavery but he had no other way to get help for his childless wife, Susan, in the farm house in the Ozark hills in Missouri. Mary lived with them for thirty years.

Mary married a slave from a plantation several miles away. Only rarely did she see him and she had no hope of a home of her own. Mary's last child, born in the last year

of the civil war, when no one had enough to eat, and about the time her husband, George, was killed, was a sickly child. He wasn't a year old when raiders attacked the farm, tortured Moses to get his savings from him, and kidnapped Mary while she was nursing the sick child.

The crippled farmer had a neighbour who knew something about these raiders. Moses begged him to find Mary and buy her and her child with his best horse, a beautiful animal worth three hundred dollars. To the neigh-

bour he would give forty acres of wooded land for his service. The neighbour rode to the hide-out of the raiders. There was no one there but the abandoned sick child. He brought him home and put him in Susan Carver's arms.

The child was George Washington Carver, botanist, mycologist, artist, teacher and pioneer of the new science of chemurgy. He was the benefactor of many millions and the friend of kings and presidents, and of men of genius like Edison, Ford and Gandhi.

For love of Mary, Susan Carver fought for the life of the child in these post-war years. Slave children had no birthdays but it is believed he was born in 1864. He grew slowly, so she kept him in the house with her and in time he took Mary's place, cleaning, cooking and laundering. He could not talk, and his attempts were like the twittering of a bird.

### The Little Plant Doctor

His lack of words did not stand between him and all his friends in the woods, the trees, the plants, the birds, the small animals. He talked to them constantly and they showed him the secrets of Nature. Neighbours called him the Little Plant Doctor. He was born with the secrets of life. He went from house to house nursing sick and retarded plants in house and garden. Sometimes he took them away to a secret garden in the woods until they were well.

It was a long time before he learned to talk and then with difficulty. But his lips formed a perpetual question mark. What was rain? snow? hail? Why did flowers of different colours grow out of the same soil? What made grapes purple? and grass green? What made grasshoppers jump? How long did it take to make a rainbow?

'Does God know?'

'Yes, God knows.'

'Then I'll ask Him.' And he would run off to the woods.

The farmer was shocked. This would never do. He must go to school and learn to read the Bible. He could never be a farmer, for he had not strength to dig or plough. He must learn some other way to make a living.

George wanted to go to school. He had learned his letters in a little primer; and a Swiss gardener, astonished at the child's knowledge of plants and soil, had given him a book about plants he could not read. But there was no school within reach that would take a Negro child.

When the handicapped child was ten years old he set off alone into the world to get an education. He wore a pair of cut-down, cast-off trousers. Susan gave him a warm shawl and a neighbour gave him a dollar for work he had done for her. With his two books wrapped up in the shawl, the shy lad set off to the town of Neosho where there was a school for Negroes. 'Go to some big house,' Susan told him, 'and tell them you can tend fires and cook and wash.'

That night he crept into a barn on the outskirts of Neosho and slept in the straw. Next day he found the school and laid down his dollar as a fee. The teacher thought he was half-witted. He worked at odd jobs after school to buy food. All that winter he slept in the barn, wrapped in his shawl. One spring morning the farmer found him there asleep. He took him into the house and fed him and clothed him and gave him a bed. He often blessed the day when he took the stranger in.

In two years he had learned all the school could teach him. At thirteen he was in Kansas City, earning his living by doing the laundry for a hotel. He started to school and his teacher discovered the drawings he was doing from memory of the Ozark hills. She put him into an art class and gave him a box of water colours.

Three years later he moved west with railway builders, as a cook. Then he went south with fruit pickers and discovered the plant life of New Mexico. There he sketched a

strange Yucca and some cacti. Fifteen years later the painting he did from that sketch won an award at the Chicago World's Fair.

In one place and another he picked up his classes and finally graduated from high school. He applied for admission to Highland University, a Presbyterian school. He was accepted and awarded a scholarship. On opening day he went to the registrar's office and was sent on to the President. 'There's been some mistake,' said the President. The boy laid the President's letter and scholarship offer on the desk before him. 'We have no provision for Negroes. You are the first to apply. But you would be wasting your time and ours. There would be no place for a Negro with a college education.'

It was about this time that he began to grow. In six months he had shot up to six feet. He was very thin, with long slender hands, blazing grey-green eyes deeply set in a fine and sensitive face. But never had the world seemed more bleak.

He wandered into another town and got a job as a cook in the hotel. On Sunday he went to the nearest church. It had a fine choir led by a fine musician. George for all his difficulty with the spoken word, had a beautiful singing voice. He joined in a hymn from the back of the church. Slowly the congregation put their hymn books down to listen to the stranger. Next day the choir leader sent her husband to bring the boy to their home. There began his musical education. The Milhollands encouraged his painting and urged him to go to college. It took a long time to build up the courage to seek entrance to another school.

#### A Way to Serve

In time he went to Simpson College, Indianola, Iowa, founded by Mathew Simpson, a life-long friend of Abraham Lincoln. The worst was over. He was accepted, and found great teachers and good friends. He registered in the art school intending to make painting a career. When he graduated he went to Iowa State University, and decided to study agricultural sciences because he wanted to serve his race. His heart was in painting, but his soul sought another way to serve.

Later he was appointed to the faculty in charge of agricultural research. Two years later, two happy, successful years, he had a letter from Booker T. Washington, the founder of Tuskegee Institute, an Alabama school of practical education. Washington had heard of the brilliant Negro scientist at Iowa University and had long hesitated to approach him. He assumed he belonged to one of the few monied Negro families, because of his prestige. Finally, in desperation he wrote to him about the barren acres of clay around Tuskegee, its empty treasury, and the mentally hungry Negro youth. Carver read the letter, then took it to the woods and read it again. This moment was the Great Divide in his life. He took a leaf from a notebook and wrote: 'I will come.' On his way back to his laboratory he bought an envelope in the post office and mailed it.

The rest of his life, a half century, was spent at Tuskegee.

He was appalled at the worn out, eroded land which could produce only material for bricks. There was no laboratory, nor any experimental fields. His first act was to organize a students' junk drive. They searched town and country for discarded iron pots, old bottles, cracked bowls, old implements, anything even remotely usable. Many of them are in the Carver Museum today. Out of ingenuity and faith, Carver created a laboratory and taught his first students the sciences that concerned the soil and its green mantle. He used what the people had, weeds and herbs, their hopes, their skills, their folklore. Land and people needed nourishment and cultivation. In time he created a thousand items of food, clothing, building materials, medicines, paints and dyes. He poured vitality into the soil and into the hearts and minds of his people, a Negro Leonardo, and a scientific messiah.

His first insight into religion came from the Swiss gardener who said to him: 'The earth is the Lord's.' These words became the dynamic of his life. He talked to Mr Creator as long as he lived and regarded Him as a constant companion, teacher and guide. He took his problems to Him audibly. At four every morning he went to the woods in search

of clues for his work. For instance, appalled at the drabness of the south, he needed paint, cheap and accessible. One day he stumbled over a root into a muddy pool. He used his handkerchief to clean his hands and then rinsed it in a stream. It was bright blue and the blue wouldn't wash off. 'Thank you, Mr Creator,' he said and took some of the clay back to his laboratory. It gave him a clear, unfading blue paint.

He laid the foundations for the new science of chemurgy. 'Chemi' was the ancient word for the black oil of Egypt and 'ergon,' from the Greek, meant 'to work.' Carver had the vision of the farmer of the future producing the raw materials of industry. He said the great chemical laboratories would be built in the midst of farms. He also said synthetic products formed a new kingdom in Nature. Man had been given dominion over minerals, plants and animals. Man himself evolved in three stages, finding, adapting, creating. Man is now in the third stage. He uses what Nature provides but by synthesis he creates new substances. The kingdom of synthesis is beneficent when compatible elements are joined and deadly destructive when incompatible elements unite.

### Etheric and Spiritual Vision

His ability to see was fantastic. Even as a speechless child he searched every new face for others who could see, not just look. He saw insects eating out the hearts of the Carver's fruit trees, but could not tell them. He sawed off a branch to prove it to them.

Doubtless Carver had etheric vision as well as spiritual vision. He had courage to do the unorthodox things lesser men avoided. The poverty of his youth had prepared him for his horror of waste. He was the first to make synthetic marble out of shavings, a soil conditioner of peanut shells and a whole new industry out of discarded cottonseed. He created 300 new products from peanuts, 118 from sweet potatoes, 500 vegetable dyes and numberless medicines and paints.

Doubtless he was a First Ray disciple, dedicated to projecting ideas where they were most needed, with a finely organized etheric

body, an egoic lotus in full bloom, as beautiful as one of his beloved amaryllis, and blazing with the light of the antakarana. Through the clear and unimpeded channels of that etheric form flowed the transforming substances of hierarchical energies, bringing in the new culture of Man. From him poured an endless bounty of benefits for all men everywhere and even yet unfolding in their applications, especially in underprivileged lands. When he went to Tuskegee in 1894 his salary was \$1500 a year. It was unchanged when he died in 1943.

Britain was the first to honour his genius. He was made a Fellow of the Royal Society in 1916. Other honours came later and he accepted them all courteously and absent-mindedly. One hand reached down to the most needy of his fellow men, the other was clasped in companionship with the greatest of his times, and he loved them all. He fed, he healed, he taught, he inspired, he created. Some one asked him for a prayer to put in a book of famous prayers and he wrote:

'My prayers seem to be more of an attitude than anything else. I indulge in very little lip service but ask the Great Creator silently daily, and often many times a day, to permit me to speak to Him through the three great kingdoms of the world which he has created—the animal, mineral and the vegetable kingdoms—to understand their relations to each other, and our relations to them and to the Good God who made all of us. I ask Him daily and often momently to give me wisdom, understanding and bodily strength to do His will; hence I am asking and receiving all the time.'

In Alice Bailey's *The Light of the Soul* we read:

'Pure vision. This is spoken of by Patanjali in the words: "The seer is pure Knowledge (gnosis). Though pure, he looks upon the presented idea through the medium of the mind . . . This vision is the faculty of the soul which is pure knowledge and is manifested when the soul uses the mind as its instrument of vision . . . It is that clear apprehension of knowledge and a perfect comprehension of the things of the soul which is characteristic of the man who—through concentration and meditation—has achieved mind control. The mind then becomes the window of the soul and through it the spiritual man can look out into a new and higher realm of knowledge. Simultaneously with the development of this type of vision, the pineal gland becomes active and the third eye (in etheric matter) develops with a paralleling activity".'

# Not Peace but a Sword

— The Cleavages of Christianity

by John R. Haberman

*The Christian religion began with unity. It has since passed through long periods of bitter diversity. There is evidence now of a movement back to unity — but what kind of unity?*

WHEN the greatest of all the Sons of God, the Christ, became manifest upon this earth in the personality of Jesus, He announced His intention to be that of bringing to humanity a life more abundant. During His short ministry in Palestine, He anchored upon earth a tenuous thread of the will aspect of Deity from the centre where the will of God is known. He acknowledged that one life as His life when he said, 'The Father that dwelleth in me, He doeth the works'. He further demonstrated that this eternal livingness which is the true Blood of Christ is present, though often latent and unrecognized, in every man, and it is this which esotericism identifies as the Christ principle in humanity.

Thus the Christian religion as instituted by its Divine Founder begins with unity, the unity of man and God. The Christ Himself stands in the position of intermediary, for He is the greatest of all the divine intermediaries or Avatars to take visible form upon this planet.

Christ came to found His kingdom, which in the language of esotericism we identify as the fifth kingdom in Nature, the kingdom of liberated souls, intended one day to be fully

and visibly manifested among the races of mankind when the Christ reappears and the Hierarchy is externalized. And herein lies the first basis for dualism and theological controversy, as expressed in the often repeated phrase, 'Christ taught the kingdom, and Paul taught the church'. Practically every self-styled 'New Testament' church bases its doctrines largely upon the teachings of St Paul rather than upon the simpler principles, based on cosmic laws, given by Christ.

The orthodox church has nearly always claimed to be the spiritual kingdom, whereas the world church was intended by its Founder to be a door of entry into the kingdom; and as far as the Christian church is concerned, it is not the sole door of entry. For Christ also said, 'Other sheep have I which are not of this fold'. He could quite possibly have meant Buddhists, Hindus, Taoists, Persian followers of Zoroaster, and Light-worshipping devotees of the Druidic orders as found in Britain and western Europe, the builders of Stonehenge and similar monuments.

Nor did He cherish any illusions about the future, for He said, paradoxically, 'I came not to send peace, but a sword'. Knowing the

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## GEORGE WASHINGTON CARVER

Students of esotericism would profit by reading the rich life of George Washington Carver. *George Washington Carver: An American Biography* by Rackham Holt is the authorized biography, written in collaboration with Dr. Carver, who did not live to see it published. *Dr. George Washington Carver: Scientist*, by Shirley Graham and George D. Lipscombe is a shorter book and a dramatic one. Each book includes a bibliography on the life and work of the great Negro.

inclination of men to cling to the separateness of the lower self, He knew that His message would be largely misinterpreted and misapplied; and out of this misinterpretation have grown the cleavages which divide Christianity into separate camps, constituting it virtually 'a house divided against itself', at least from the outer or form aspect.

### Causes of Cleavage

It is quite possible that much of the cleavage which has prevailed during the Christian era is due to two causes. The first is failure to recognize the true Church Invisible, the Hierarchy, or the spiritual government of the planet, as it is variously called. This is the real kingdom of which Christ spoke, the fifth kingdom of liberated souls, being 'not of this world' of materialistic illusion or unified with the spiritual kingdom which indwells the solar system and the larger worlds of the constellations of which our system is a part. This is both the true kingdom and the true church in a planetary sense, from the Masters down to the humblest of disciples, though completely devoid of sectarian boundaries.

The second major cause of cleavage might be identified as the failure of the world churches to apply the laws of the spiritual kingdom to every level of human life. Christ taught the application of spiritual principles to every facet of daily life, including physical plane living, while His avowed followers have been largely content to preach escape from a wicked world into a life of blissful idleness — instead of the real kingdom on a real earth which Christ emphasized.

Jesus taught unity and brotherly love, often repeated and meaningless platitudes today; and even while He was with them, His disciples disputed over who should have first place in His kingdom, and in His hour of trial they were found wanting.

In the early days of the formation of the infant church, following the reception of the Fire at Pentecost, the Christians did very well indeed and great things were accomplished because 'they were all with one accord'. But

that happy state of affairs did not last long, judging from the fiery exhortations of St Paul and the messages to the Seven Churches of Asia as recorded by St John in the Book of Revelation. There was from the first altogether too much of a tendency for one to follow Paul and another Apollos or some other teacher introducing divergent views. Nevertheless, the church of the first two and three centuries remained relatively pure and untinged by materialism and political ambition, and this is all the more remarkable because they had no Bible as the term is understood today but merely a scattered collection of sacred writings.

But purity and unity were guaranteed by cruel persecution, which generally eliminated at the start the spiritually unfit and the insincere. In the days of the corrupt Roman emperors, such as Nero and Diocletian, it was generally understood that to be a Christian was to stand always ready to sacrifice life itself.

Eventually, however, the year 313 AD dawned on the horizon of history, wherein the Roman general Constantine reported that he had seen a vision of a shining Cross with the inscription, 'By this sign thou shalt conquer', and Constantine proclaimed that Christ Himself had commanded him in a dream to adopt the sign of the Cross as his imperial standard.

Thus for the first time the Cross of Christ, formerly a symbol of suffering and shame, became the talisman of an army organized to defeat the pagans. Shortly thereafter, when Constantine ascended the throne of the Caesars, there appeared on the world scene the phenomenon, completely new from the Christian standpoint, of an 'established church.' Then as time passed, witnessing the division of the Empire politically and ecclesiastically into East and West, the first great historical cleavage of Christendom, and on into the Dark Ages that succeeded the fall of Rome, the 'Christian' warrior bearing a Cross on his shield became increasingly the ideal of all that was noblest and best in human character, taking his stand as the secular arm in defence of the priest and the monk in his hooded robe.

## Chivalrous Mysticism

With the coming of the Age of Chivalry, Arthur's legendary knights of the Round Table, and the paladins of Charlemagne, became idealistic standards of knightly conduct, devoted to the quest for the Holy Grail, the Wood of the True Cross, and other mystical relics. All of this chivalrous mysticism, representing high ideals indeed but all too often a cloak for oppression and outrageous cruelties, reached its misplaced culmination in the Crusades against the Saracens. By this time proper 'Christian' conduct had come to mean exterminating the infidel by any means possible — an ideal equally shared by the Moslem Saracens and Moors and also by the fierce Mongols, Huns, and Turks. Thus organized medieval Christianity emerged as simply one more of the major world religions, having forsaken the ideal proclaimed by its Founder — which alone, being an expression of divine love, can bestow spiritual superiority: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.'

Nevertheless, in spite of the blood-letting of the times, there were, as there always have been, those who cherished the eternal Truth. Feudalism was not all bad. In the Middle Ages the mystics flourished as never before, when monasticism dominated religion, and when the hermit and holy recluse were supported by the populace and the lord of the manor alike, often as a guarantee of protection against the Powers of Darkness. These latter had assumed gigantic proportions in the popular imagination, because of the emphasis placed by the ecclesiastics on the Devil, hell, and damnation, the memory of which exists potently in the racial subconscious to the present day.

Because all too often the priests assumed responsibility for the forgiveness of sins, and various 'indulgences' were offered for sale constituting salvation for a price, Martin Luther and other reformers rebelled against the materialism and political ambition into which the established church had fallen. Yet

the reformers themselves were forced to turn to secular princes and armies for support, and the blood bath of the Reformation ensued. To put down the new heresies the powers of the Inquisition were invoked, and across the length and breadth of Christendom the battle raged, each side claiming for itself the support of God, and each equally seeking the destruction of the other. Then indeed came to pass the prophecy of Christ: 'Yea, the time cometh, that whosoever killeth you will think that he doeth God service'. He was referring, of course, to His true followers who fell victim to one side or another in the merciless struggle.

The strife which divided Europe was transferred to the New World when the Spanish admiral Pedro Menéndez de Avilés, in the course of establishing the settlement of St Augustine in Florida, found it necessary to massacre the colony of French Huguenots who had settled in the vicinity a year previously with the intention of prying Florida loose from Spanish ownership. This was the first battle fought in the name of religion in America, and fortunately the North American continent has since remained relatively free of such conflicts. It is true that the Inquisition was introduced into the Spanish colonial provinces, and in the English and French colonies to the north there was a certain amount of religious bigotry and persecution. But the atmosphere of the western hemisphere has never fostered tyranny of any kind for long; and the United States, having gained independence from mother Britain, became the symbol of religious and political freedom, an ideal which has since spread around the world.

Yet the old separateness still exists in the minds of many and has divided Christianity into countless denominations. It is but part of the racial and world glamour which the race must overcome in the process of establishing the New Order. Towards this end, advanced leaders of Christianity, of all denominations, have long realized that the simple goodwill emphasized by Christ is more important to the survival of humanity

(Continued—Page 180)

# The Chain of Birth and Death

by Sister Devamata

*'He will see the real nature of the Supreme. And, having known the unborn, eternal God, he is freed from all fetters.'*

*'For when God is known, all fetters fall off, sufferings are destroyed, and birth and death cease.'*

SVETASVATARA UPANISHAD

*This article is reprinted by permission of The Vedanta Centre from their publication 'The Message of the East.'*

SOMETHING cannot come out of nothing. Such is the definite statement of the Vedic Scriptures. Such is the conclusion of modern science. We can never hope to create. We can only transform. Because if one atom were added to the universe, its equilibrium would be destroyed and it would begin to crumble.

Nor is this a law only for the gross material world. It applies equally to the realms of consciousness. That is why there can be 'nothing new under the sun'. All that now is must always have been. Existence is, of itself, the proof of pre-existence — not merely a pre-existence of the elements which make up the form, but a pre-existence of the point of individual consciousness, or soul, around which the form gathers. That is, the form springs into being in response to the need of that soul for a certain kind of self-expression.

And yet, in the final analysis, it cannot be said that the forms themselves are created, for they are but repetitions — yet with no two ever precisely alike — of eternal models or prototypes, as Plato calls them, existing in the Divine Mind.

What form this soul takes on is determined by its state of development and by the use it has made of its previous forms (or bodies.) The principle is the same as that applied by any school or business in dealing with promotion.

In these periodical changes of form and environment, however, there is no question of birth or death for the soul. A traveller who spends a few days, months or even years at each station along a line of railway, has no sense of a break in his existence when he moves from station to station. Similarly, the soul feels no check in the even flow of its life-consciousness in passing from one body to another. It seems no more, so the *Bhagavad-Gita* tells us, than the transition in this body from childhood to youth and to old age. The mistake

we make is in breaking up this deep-flowing, steady stream of living into fragments which we call lives, whereas life, in its real aspect, is one unbroken, eternal, infinite existence.

The logical necessity for pre-existence becomes evident when we study our present earth-life. For even a little observation will show us that what we are today is the product of a pre-existence of yesterday. And if we trace our life back from one such small pre-existence to another, we shall reach a horizon line where the yesterday drops into another sphere of manifestation out of which this one has risen, as a new flame leaps from the glowing embers when a fresh log is laid on the fire.

It is not that we at first *are*, and then, as these self-conscious entities, we cease to be, and, again, as other entities, we come into a new being. For never have we ceased to be, and never shall we cease to be. This element of self-sameness is constant and unchanging. Sometimes, however, our being is in gross and visible forms, while at other times our being is in subtle and invisible forms. But always we *are*.

## Change, Constancy and Eternity

One of the meditations given in Yoga to strengthen this sense of self-sameness, or identity, is to carry ourselves in thought back to our babyhood and then to trace our life through state after state up to the present time, realizing how many different bodies we have worn during just this short span of years. Not one atom of that original body remains, and scarcely one thought or desire of that infant mind. Our entire intellectual and moral outlook has changed. Yet the consciousness of self-sameness, or self-identity, has never wavered. And so it will always continue, firm and unshaken.

Future existence is as much a correlative of existence as is pre-existence. Eternity must stretch equally in both directions. For as something cannot come out of nothing, by the same law neither can something go into nothing. No entity can ever become a non-entity.

If today we are vividly conscious of a sense of I-ness, it cannot be annihilated. The process by which we evolve from self-consciousness to God-consciousness is not one of destruction or substitution, but of expansion (the Divine growth of love). Our self-identity expands and expands until it becomes commensurate with the Whole. First we awaken to a unity of interest with a group of people we call our family, and we so far identify ourselves with their welfare that we literally love them as ourself. Then this feeling widens to the community, then to the country, then to humanity — to every living creature, to the whole universe — and finally to the Infinite.

Then, at last, we know ourselves as one with God, hence with no life or advantage apart from the Whole. Only when we reach this point do we realize our true individuality or indivisibility for as long as there is one atom outside our consciousness, that atom may divide it.

Life as we perceive it at present is actually an endless chain of births and deaths. At every moment we are dying in some part of our being, and, at the same moment, in some other part, we are being reborn. Not for the flash of a second is any human life static. It rushes and swirls like a mountain torrent — millions of germs entering in, so many millions pouring out — every atom bringing its tiny load of vital energy, emptying it in the organism, and hurrying on.

Thoughts, too, hasten in and out, and so also do emotions and sensations. There is perpetual movement everywhere. All is never-ending change — continual birth and death — for each change implies the death of something and birth of something else. Indeed, every death necessitates a birth. For existence is indestructible, and the changes are in the form, not in the essence or substance of things. Therefore, whatever leaves this place or body must reappear in some other form and place.

#### No Choice to Live or Die

So long as our attachments, obligations, and desires bind us to the physical universe, we cannot hope to stem this relentless alternation of births and deaths. For change is the very law and condition of material manifestation. If a man holds obstinately to a falling object, he must fall with it, so if we cling to that which dies, we cannot escape (apparent) death. On this plane we have no choice as to whether we shall live or die. We can determine only *to what* we shall die and *to what* we shall be reborn.

Every instant of time represents a death and a new birth. There is not one thought, not one word, not one movement of hand or foot, not one act of moral choice, not one breath even, that does not sign a death sentence or extend a promise of eternal life. Very well. Are we dying to that which dies, and are we being reborn to that which

is deathless? If we are, then we may be sure that death is every day losing its power over us, and there will come a time when we shall be able to walk upon the waters or through the fiery furnace unmoved.

Acts of heroism will then cost nothing, for it is the little self — the tyrant ego — in us which always plays the coward. The universal self (within us), fully conscious of its imperishable nature, is fearless. Indeed, so the *Upanishads* tell us, we may recognize the knowers of the Divine by this unfailing attribute of fearlessness\*.

We now tremble when any danger threatens the body, because deep down we identify our life — our Self — with the body. What exists besides the body seems to us too cloudlike and intangible to rest our faith upon. But one who has shifted his point of self-identity inward to his spiritual being — his true Self — can say with all sincerity, as did Sri Ramakrishna when reproached for expending his depleted physical energies so prodigally for others:

'I would gladly give twenty thousand bodies to save one soul.'

For such a lover, the safety and care of the tiniest insect will seem of grave importance, because he will see its little life as an integral part of the great Universal Life (or Whole). To such a lover, an insect will be a little brother groping in the blind helplessness of babyhood. St Francis felt like that toward the birds. And such was the feeling of the Buddha when He begged the king to take Him for the sacrifice in place of the terrified goats. For, in His ears, their bleatings sounded as the voices of little children of God crying to him, an elder Son, for help. Could He fail them?

#### The only Self

Such will be the patient compassion in our hearts toward all living things when we rise above the enslaving fear of death — when we come to see that the only self within us that can be preserved is the great Self, or Soul, which is common to all, and which can never suffer harm or loss. And acquaintance with this Divine Principle of our being will alone release us from the haunting fear of death.

For this reason Jesus taught:

'Ye shall know the Truth, and the Truth will make you free.'

Free from what? From the bondage of birth and death, and all the deadening limitations and delusions (maya) of gross matter.

At whatever point we touch truth, there we touch immortal life. For truth and existence (immortal life) are one. The path of liberation (salvation), therefore, is the path of knowledge — knowledge of the higher self first, and, through that, knowledge of God.

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\* This is the true *Courage* — one of the four cardinal virtues of the ancients. The others are *Wisdom*, *Justice*, and *Temperance*.

It says in the *Gita*:

'Those men who have no faith in this science of Self-Knowledge, without attaining Me (the Soul or Self (or Christ)), return to the path of death and re-birth.'

We must find something within us which not merely contains life, but which *is* life. It is now clear that the body does not meet this requirement, and it is just as clear that our inmost Soul or Self is indeed that *something*.

The surest way to detach ourselves from things of the body and our mortal nature, is to practice calmness of mind and mood. We must not let our consciousness swing and sway with each passing pain or pleasure — each chance word of praise or blame. The rhythmic play of the deluding opposites — heat and cold, light and darkness,

good and evil — is inevitable on this plane, and it is foolish to think that we can check it. But what we *can* check is our reaction to it.

The *Gita* also teaches us that he who remains serene and unaffected in the face of these external changes, is the only one fitted to attain immortal life. The reason for this is apparent, for to rise above outer changes is to rise above our mortal nature. Only in the Soul can man 'make for himself an island which no flood can overwhelm'.

Growth in dispassion and serenity leads naturally to growth in self-knowledge (to 'know thyself'). For as the surface of the mind becomes calm like a mountain lake, the reflection of the Soul within is no longer fragmentary and distorted, and man beholds the perfect image of his true nature shining in glory.

## CORRESPONDENCE

*The Editor.*

Dear Sir,

### Thought and Counter-thought

Encouraged by the number of readers' letters you recently published and answered in the *Beacon*, I should like to venture a question with which, according to my status of a freshman or newcomer, I should have refrained from molesting you otherwise.

Throughout the years I have never ceased to be troubled by the situation behind the Iron Curtain, so seemingly incompatible with what (I understood) appeared to be the hopes, the expectations, the ideas of a global development towards an era mainly directed by goodwill. Of course, there would be adversaries incorporating the will to destroy, but they would be marked and recognized as such.

I am aware that such a remarkable 40-year-old reality as lived through in the East including misery, distress, and the mental drab for millions, with the inherent menace (and chance?) to win an even wider range of influence must have some standing within the total of the Plan and/or within the total of karma prefabricated by the race. But — and this is a still greater worry — since I became acquainted with your magazine and all it stands for, I have looked in vain for a comment on this gigantic retrogression, except for a single quotation of the 'gangsters in the Kremlin.'

I cannot help finding myself profoundly preoccupied by the fact that within the power of an acknowledged idea truth, for 2-3 generations now, is reversed in symbols, names, notions and values — no need to go into details — and that this is just haplessly, helplessly noted by two-thirds of the world. Energy follows thought — all right, but how much counter-thought must have been thought to equal the manifest amount of horror that is now becoming fixed in generations of men as the standards of human fulfilment?

While other historic or recent incidents and developments — not so grave and threatening, in comparison, as it seemed to me — invited editors and writers of the *Beacon* to relate them, in a way, to the governing conception, the enormous attempt of a few to subdue vast geographical and intellectual areas and so to nullify the vision of truth for the sake of limited goals — so evidently contrary to what the more influential part of humanity, as we are convinced, would aspire to — never found a commentator.

I know too little of the backgrounds, and thus my question: can you, experienced in synthesized views, and on the other end of the line of minds of great insight, give a clue in order to elucidate the presence of what apparently amounts to the incarnation of evil on a broader scale, to a confused and admittedly concretely one-sided brain?

*Yours faithfully,*

FRED SCHMITZ.

*Frankfurt.*

# The Ideal of Indian Music

by Marcia Roof

*To transcend rather than to express the self, to serve a larger purpose, to act as a channel for spiritual forces—such are the aims of the Hindu musician.*

IN India spiritual knowledge (*atma vidya*) and musical knowledge (*guhya vidya*) are one. The greatest musicians were, and to a certain extent still are, people of spiritual stature, ascetics and yogis for whom the discipline of their art is the discipline of life. Even God in His aspect as Vishnu is said to be the singer and the universe His song. As Shiva He is the cosmic dancer and all nature pulsates in response to the rhythm of His dance. The supremely sacred syllable, OM, is not merely the symbol of the Lord but contains the very substance of His being so that all the transient iridescent spheres blown across the skies by His breath are filled by the power of that ever-sounding name. So the humble music student looks upon his instructor not as a teacher but as a 'guru' or spiritual guide through whose intercession he may become more sensitive to the vibrant presence of the One whose voice reverberates throughout all creation.

In accordance with this god's-eye view of the cosmos the fundamental duty of the Hindu musician is to hold true to his own innate destiny or 'dharma' in order that he too may find his place in the scheme. He strives to become but the instrument of an all pervasive spirit which plays through his senses even as it resounds in every form. His goal is to realize that which essentially, in his divine part, he already is. Thus he endeavours not to *express* but to *transcend* the self. Through his art he serves a larger purpose which brings him into harmony with the creative principle of the universe and ultimately bestows liberation (*vimuktida*) from the grinding wheel of birth and death. In aligning himself with this higher will which evokes response from every particle of mute matter the musician resonates sympathetically with the life-current that flows through the sonorous shell of his body so that ultimately he achieves the realization that he himself is both the singer and the song.

In India where traditionally science, art, religion and ethics are not separate disciplines but integral parts of a single spiritual quest, where all paths are said to lead to the same mountain top, and where the transcendent monotheism of Advaita Vedanta testifies to the essential unity of all life, it is natural that the vocabulary of music should convey the subtlest of metaphysical concepts. The idea of sound (*nada*) thus involves not only the mystery of existence as a spontaneous manifesta-

tion of life, but through its power to form letters, syllables and words, sound is seen as the basic conditioning force in human life. By the magical manipulation of mantra or 'words of power' nature and events can be influenced and regulated. These intoned formulas or chants, which provide the central feature in all Hindu religious observances, not only ameliorate conditions in the mundane world but by their means the devotee can tune himself up until he is able to experience the ultimate bliss of divine union.

## Sruti

The word 'sruti' or tone means also divine revelation and the word of the guru as well as the very cells of the musical organism. The sacred scriptures of the Vedas are thus characterized as 'sruti' which is to imply that they were directly heard by the sages of old in contrast to the later literature which was merely remembered, 'Smriti'. For the ancient Hindu musician the sruti or tones uttered or produced were avatars of cosmic deities, vehicles through which they might release their power. Sound was considered not simply the result of air vibrations upon the ear but rather as a living force. Potentially every tone contained a divine essence just as every person was animated by a spark of the one creative flame. Notes had individual capacities for production and reproduction multiplying themselves into modes and rhythms. So melodies flowered like blossoming trees or flowed outward to vitalize and renew translucent spheres of sound.

Not only were tones considered as being inherently alive; they contained also a universal symbolic meaning. Each of the notes of the Hindu grama or scale was originally attributed to a god or goddess and to a corresponding colour, temperament, planet, climate, day, hour, animal species and part of the body. It was quite logical in this scheme that the thirteenth century treatise, the *Samgitaratndkara*, (The Ocean of Music) should commence with a detailed exposition of cosmogony, physiology and the monthly stages of pregnancy before getting down to a discussion of music proper. If life was really a unity, then everything must correlate.

The same kind of thinking applies to the conventionalized modes or 'melody matrices' known as ragas. These are more than musical entities, each of

the six ragas having five wives or raginis and innumerable offshoots classified as children. Ragas represent also cyclical transformations of a single tone and are intimately bound up with universal rhythms, so that each one corresponds to a season, an hour or a mood. That is why nature itself is said to be outraged when a morning raga is played in the evening or one whose mood is incongruous with the occasion. Dire cataclysms and fires have been attributed to such transgressions.

Music can be based either on tone or on interval. Tone is a mass of vibrating substance, an emanating energy. Interval, on the other hand, denotes abstract proportion, a kind of algebraic relationship between symbols. Western music tends to be of this latter type based on formal patterns of sound. But in Hindu music the twenty-two shrutis are not units of interval but resonances which grow into one another so that the sound substance seems homogeneous and continuous parts of an organic whole.

Accordingly, then, if the Hindu musician is to be true to his art he ought to concentrate on the quality and life-power of the tone. Preoccupation with interval accuracy should come second. If the tone is true and generated from within then the interval will have to be correct. The musician must hear the shrutis in his own heart first and if he is in tune with himself all else will follow. Correct intonation and pitch are therefore to be understood in terms of firmness and steadiness of character. For this reason the use of a set musical score is considered to bring about a degeneration transferring the dynamic centre of the music from the living artist to dead intellectual formulas, externalizing and making objective what should be a subjective realization.

#### A Music of Fullness

To the Hindu it is being, not doing which constitutes the goal of life. Thus music is not something to be performed with virtuosity but rather presupposes an inward experience which the player shares with his audience. It is a music of fullness without holes between notes or sudden

jumps from pitch to pitch. There is no abyss of wrong notes into which the unwary performer may tumble unawares. Its textured rhythm is eternally recreated out of an inexhaustible wellspring of sound which is the very substance of space.

This passion for co-ordinating parts within the whole does not, however, imply a mere passive resignation to the powers that flow through man and his music. Rather the musician is considered to act as a sort of lens or burning glass by means of which solar energies may be caught, focused and radiated outward upon all who attend. Like a lightning rod the performer channels forces as impersonally effective as electricity. The effect is that of a sort of musical engineering, which, like yoga, is a science as well as an art and a religion. The story of the famous Raga Dipak, symbol of the lost music of the true alchemical fire which regenerates but may also kill, gives example of the alliance of music and the elements. According to the allegory the improperly conditioned player performed it at the request of the Mogul emperor and was burnt by it, even while plunged in the Ganges.

Theoretically, then, this principle of sympathetic resonance by which every tone corresponds to a magnetic centre in man and in the cosmos, means that mastery over the forces locked in such centres can be gained by producing corresponding tones with will and occult knowledge. In this way man can attain control over the environment—and far more important, mastery over himself.

In a civilisation where, traditionally, even the connubial life is regulated by the stars the need to harmonize natural processes and human emotions is felt as a primary motive. It is this deliberate alignment of universal and particular manifestations of the one life rather than any purely formal organization of materials which constitutes the essence of Indian art. The aesthetic object means nothing in itself but provides the channel for a release of power which relates inner essence and outer form and so betokens an orderly and integrated universe.

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## NOT PEACE BUT A SWORD

(Continued from page 175)

than sectarian boundaries, narrow creeds, and separative dogmas.

The movement back to unity has begun within organized Christianity. Yet we must ever hold in mind that unity is not uniformity, which leads to regimentation, a major danger in these times of mass production and mass education. The unity desired is a subjective synthesis, of the spirit and not of the outer form. Therefore, a single universal

church from the standpoint of ritual and observance would be undesirable. What is needed is goodwill and understanding between the various denominations, co-operation and not a levelling off of ritual and observance. May the many Christian divisions be unified as St Paul expresses it, as many members of one body, each contributing its diversity to the overall unity—as many churches within the one Church, as many units within the stature of the One Christ.

# Unfoldment of the Christ Life

*The Mutable Cross is significantly connected with the unfoldment of a world saviour.*

**I**N each of the Crosses of the Heavens there is one sign and influence which, in any world cycle, dominates the other three. Such dominating effects necessarily change when a world cycle changes, but for the present cycle Gemini determines the paramount influence within the fourfold influence of the Mutable Cross. The main objective of these four energies is to produce that constant flux and periodic change in time and space which will provide a field of adequate experience for the unfoldment of the Christ life and consciousness. This is the case cosmically speaking, and also from the standpoint of a solar system, of a planet and of a human being. The field of development for the lower three kingdoms is dependent upon the status and energy-distributing power of humanity as a whole. We might, therefore, recognise the following facts anent the Mutable Cross :

**Gemini** — This is the force which produces the changes needed for the evolution of the Christ consciousness at any particular point in time and space. It is always compatible to the requirement.

**Virgo** — This is the nurturing force of substance itself, subject to the nine cyclic changes of the cosmic gestation period; it fosters and protects the embryonic Christ life, preparing for manifestation or a divine incarnation.

**Sagittarius** — Is the energetic activity of the life force, demonstrating at the sixth month, when — esoterically speaking — the three aspects of the form nature and the three aspects of the soul are integrated and functioning. It is this integration which sometimes makes the sixth month of physical human gestation so critical.

**Pisces** — This is the life expression and active appearance of the Christ consciousness in form; it is also the energetic appearance (symbolically speaking) of a world saviour.

This Mutable Cross, is therefore, peculiarly a Christian symbol and significantly connected with the Christ Life and with the unfoldment of a world saviour and is particularly potent during the anti-clockwise turning of the Great Wheel.

In the study of the Crosses, the true meaning of their influence will only appear as you begin to think in terms of synthesis or of the relation of the four streams of energy, flowing unitedly upon and through any form of divine manifestation. This is by no means an easy thing to do, for the ability to think synthetically is only just beginning to appear in the foremost minds of the race. It can be illustrated, and then only analytically (which ever negates synthesis) by remarking in connection with the Mutable Cross, for instance, that the synthesis of evolution, its problem and its goal all appear in a united, whole presentation when the influences are viewed as follows :

1. Gemini — the presentation of duality.
2. Virgo — the presentation of blending life and form.
3. Sagittarius — the presentation of focused energy.
4. Pisces — the presentation of a blended radiance.

This culminating radiance is the result of the focus of life, intention, and energy into a 'radiant point of power'.

## A Fusion of Energies

There is a fusion of energies to be noted when, esoterically speaking, a man 'stands at the midway point where the four energies meet'. The man whose Sun sign is Gemini, for instance, is subjected to the forces flowing through the Cross as a whole, unless he is a very low grade human being; he will be sensitive to the influences of the other three signs when they sweep into power as the lesser zodiac of the year plays its part. Later, when the practical value of esoteric astrology is better understood, men will avail themselves of the three energies of the three other signs of the Cross in which the Sun sign finds a place. This is a future development of the science of esoteric astrology. Putting it into the simplest terms and thereby necessarily limiting significances, a man will endeavour, when in Sagittarius, to practice one-pointedness along some one line; when in Virgo, he

will know that opportunity to bring the form more under the influence of the hidden Christ is possible and that, in Pisces, sensitivity to the higher impression is his right and privilege. All these four possibilities, in regard to the advanced initiate are beautifully demonstrated for us in the life of Jesus, the Master on the sixth ray.

The *Gemini aspect* of His life is shown in the perfect fusion of the basic duality found in humanity: the human and the divine.

The *Virgo aspect* came into expression in His twelfth year when He said: 'Wist ye not that I must be about My Father's business', thereby indicating the subordination of the form life to the will of the indwelling Christ; this was consummated when 'divinity descended upon Him' at the Baptism.

The *Sagittarius energy* enabled Him to say, when confronted with full knowledge of the imminent sacrifice which He would have to make: 'I must go up to Jerusalem', and, we

read, He then 'set His face' and trod the Path of the Saviour, leading to the liberation of humanity.

The *Piscean aspect* in its highest expression is demonstrated by His sensitivity to immediate and unbroken contact with His 'Father in Heaven'; He was in constant communication with the Monad, thereby proving to the world that He was initiated into states of consciousness of which the third initiation is but the beginning.

All the three Crosses are shown as functioning simultaneously in His life—a thing hitherto unknown in the perfection which He displayed—a perfection of perfect responsiveness and perfect demonstration of result as well, giving us a manifestation and an example of the fusion of the twelve energies in one divine Personality (expressing Individuality) on the physical plane.

—from *Esoteric Astrology* by Alice A. Bailey

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## MYSTERIUM MAGNUM

He who entereth into a perfect detachment, cometh in Christ to divine contemplation, so that he perceiveth God to be in himself, that He talketh with him, and he with God, and understandeth what the word, the being, and the will of God are.

This is the last test of a man, that he stand to God in all things. Then a light ariseth out of darkness, life out of death, joy out of sorrow. When a man is entirely devoted to God, his will and God's are one, and it is all one to God what he does; for God's will worketh in him.

A child of God should learn in all that he begs of God, that might come to him through men, not to place his confidence in them but in God. Thus will come at length that which he has asked of God. When the heart despaireth of human means and turneth again unto God, then the help of God breaks through human means.

When a poor sinner poureth out his heart before God seeking grace, and God giveth what He hath, then God filleth the sack of his heart full, and giveth him good nourishment, even understanding and wisdom on his pilgrim journey, so that he may return once more out of this vale of tears into his Fatherland.

JACOB BOEHME.

# Forces of Reconstruction

by Francis Seagraves

*In what way can humanity best help towards the unfoldment of the great cosmic drama? What should man do with the spiritual energies which he is learning to tap?*

DURING the three-month period of the major spiritual Festivals, the forces of restoration are made available to restore the morale and psychological health to humanity which will aid in its resurrection and liberation. The forces of enlightenment, when fully active, can reveal the Plan in all its awesome majesty, can give a needed proportion and perspective to human thinking, a wholeness and inclusiveness of vision which has heretofore been fragmentary. They will do this by relating the cultural gains of the past to the spiritual promise of the present and to the revelation of the future. And the forces of reconstruction and resurrection will work out in detail on the physical plane all that has been made subjectively possible by the previous two lines of force. Freedom from selfishness, wholeness of vision, and consequent readjustment of human affairs — these are the potential gifts which await only the opportunity to emerge.

The Festival of Humanity is a good occasion to consider anew certain aspects of the role mankind is to play in this great cosmic drama, which had no beginning and has no end. What is humanity's role today? What is the *real* contribution man can make in the unfoldment of this epic of infinite life?

Consider the position of man in relation to the other kingdoms which we know. We don't too often think of humanity as one of the great chain of hierarchies, all so closely related to one another. We say it is the macrocosm for the lower kingdoms, that it is the microcosm to those above, but do we always have a clear idea of what we mean? Humanity is an important link, a bridging

link in the great chain of life. Its history begins far back with the sub-human kingdoms that feed and nourish the physical body of man. Think of the long upward sweep of events which this brief statement encompasses.

The mineral kingdom feeds the soil, deposits within it ores, metals and precious stones, and gives off heat and fire that man may be warmed. In the prepared soil, vitalized by the minerals which have in sacrificial act merged with it, rain-washed and sun-warmed, the seeds of the vegetable kingdom sprout and grow into plants, trees and flowers. They give off food and shelter, fragrant colourful blossoms and fruits, that man may be fed, and refreshed with beauty. The animal kingdom, nourished by both its predecessors, provides food, clothing, transportation, service, and gives freely of love and devotion that man may know compassion.

This natural and perfect vertical alignment between the three kingdoms, mineral, vegetable and animal, provides a continuous ladder of support on man's upward journey, and is an ever present witness to the way of sacrifice, service, sustenance and love.

## Man's Contribution

What is *man's* contribution to this unfolding life? What further step is his to take which leads to the next unfolding? What are his gifts and what are his blossoms, what is his fruit?

Each lower kingdom feeds and nourishes the one above it by literally changing itself

into the energy needed for life and growth and expansion. Is humanity, which is the recipient of these gifts from those below it, to break the line of ascent by its continuous warring and squabbling, its blindness and self-interest; or will it transmute itself and its now powerful accumulation of energies into yet another element, on which the fifth kingdom, the spiritual kingdom, is totally dependent, and without which it cannot achieve its destiny?

And what is this element, this energy, which no other kingdom can contribute, which is man's unique gift, the fruit and blossom of his accumulated experience in living? This gift is his power of constructive, creative thought. It is a long journey from ore and fire and gems to food, fruit, blossom and perfume; to service, love and devotion; until we come at last to the realm of ideas, thought and qualities. The mental plane then is the stage on which man must perform his role; thought substance is the material from which man must fashion his portion of the cosmic Plan.

Looking at it from another standpoint, humanity represents a considerable investment—an investment in time, love, money and sacrifice. Every element below him has helped to raise him to the place where he now stands. None had any choice in the matter. It was and is their destiny to so serve. In this dramatic sequence, mankind's destiny is just as clear. Unlike his 'little ones' who give and serve so uncomplainingly, he has the power of choice. He cannot avoid, but he can delay not only his own resurrection and redemption, but that of all those entrusted to him, by his lack of awareness of his goal, by his scanty knowledge of himself, and by his faulty control of his emotions.

Humanity's task, then, in part, is to achieve an awareness of his place on the life thread, to understand his part in the life-drama, to take and hold his position on the mental plane, and to stand steady at the centre of the cross where the line of ascent meets and joins with the line of descent, in unbroken continuity. Mankind has come a long way and has had many experiences through the medium of the instinct and the

intellect. Through his creative thought, his intuition, he can make his contribution to the great life. Through illumination and insight, he can accomplish the next unfoldment.

Illumination, we might say, is like the blossoming of the flower; it is the opening of the lotus of the mind. And insight (followed by action or expression) is the fruit. Man's mind is brought to that high point by the effort, the striving, the overcoming on the way, of the many obstacles that confront him. And this effort is like the sustained upward growth of the plant drawn magnetically toward the physical sun from which its life comes; the plant which, at its destined time, opens into bloom.

#### Thought-Energy

When man has got to this place on the line of ascent, he can invoke the energies with which he is now in conscious touch, and receive their response. Spiritual energy, which is of a high and subtle vibration, is stepped down into thought-energy, and in that form can make an impact on the minds of men, who by their efforts have provided the mass of thought substance on which this energy can play. It is this substance which is to be unfolded, redeemed and magnetized, by man's invocative efforts, in consciously offering up his gift of creative thought, as his service in the great chain of hierarchies, to the one above him; as he has been served by those below.

Around the Christ stands the Hierarchy. Together with him, they invoke that group of spiritual forces which we call the forces of reconstruction. It is these forces into which we can tune, at this especial time, to bring into manifestation a clearer picture of man's destiny.

To point to only a few signs of these gathering forces: There is a tremendous area of awareness now being built up in the minds of men concerning the subtle worlds. Extra-sensory perception is now a commonplace word; telepathy, clairvoyance, clairaudience, precognition have all been brought out of the unhealthy atmosphere of the seance room and into the clear light of day.

True, not much can be said about them as yet, but there they are, potential functions of the mind awaiting further discovery. Indications of the effect of cosmic rays upon man and earth life are daily being demonstrated. The burden of proof of such forces and influences has all but passed from the domain of the esoteric student into the scientist's laboratories, and the findings are emerging daily, out into the thought content of men. It will not be too long before someone—who is perhaps already engaged in such experiments—will translate this energy-impact into the area of ideas and thought, and be able to show how these, too, are conditioned by greater energies than any known now to man.

### Moral Standards

Another manifestation of the forces of reconstruction is a growing concern with moral standards, and concern over psychological health. There is much literature surveying man's past, his culture, his role in society; and many scholars attempt various syntheses and evaluations to see if a meaning not now clear can be discerned. In nearly every field of endeavour a turning point has been reached, where to remain static is to perish, to go on is apparently to go on into the unknown; but go on we must. This is evidence of humanity's upward reach—his unconscious invocation of the spiritual

energies toward which he is growing more magnetically attuned.

Humanity has another unique possession, a quality or function of its power to create in thought-substance—its ability consciously to evoke the energies which will carry it to the next stage in the ascent, and hasten still more the evolutionary process. Men have always been aware of the need to invoke. They have done this by prayer and supplication. Now to aid them, a mantram for invocation has been given which is precisely related to the energies needed for their development. This mantram, the Great Invocation, we, as a world-wide group, know and use.

And so, what is to be done with the accumulated energies man is learning to tap? What can he do with the light, love and power pouring down upon him?

With the help of the great forces of reconstruction whose task it is to manifest on to the physical plane, man can not only be the receiver (and his reception depends upon his own stage on the evolutionary ladder), but he can be the distributor in his small way of these divine energies, and so render his service, in his place, to the one life, the one Plan, and to the One in whom we live and move and have our being.

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Within the second ray Ashram of the Master K.H. and His affiliated groups it is the energy of wisdom which is being effectively used. It might be said that this dual energy, hitherto a fused and blended energy, is today working as a true duality. The energy of wisdom is active within all the Ashrams (on all rays and under all the Masters) the energy of love is directed primarily towards the third great planetary centre, Humanity, stimulating the aura of that mass of living units so that their 'magnetic appeal will be the outstanding quality of their divine approach.' The directing agents for this dual activity are the Master K.H. and a chosen group of His senior initiates and disciples, of whom I am not one, because I have another task committed to me.

DJWHAL KHUL.

# A SIGNIFICANT MANTRAM

by JOHN R. SINCLAIR

'ENDEAVOUR to use the following formula or mantram every day. It is a modernized and mystically worded version of the one which was used widely in Atlantean days during the period of the ancient conflict of which the present is an effect. For many of you this mantram will be in the nature of a recovery of an old and well-known form of words:

*The sons of men are one, and I am one with them.  
I seek to love, not hate;  
I seek to serve and not exact due service;  
I seek to heal, not hurt.*

*Let pain bring due reward of light and love.  
Let the soul control the outer form,  
And life, and all events,  
And bring to light the Love  
That underlies the happenings of the time.*

*Let vision come and insight.  
Let the future stand revealed.  
Let inner union demonstrate and outer cleavages be gone.  
Let love prevail.  
Let all men love.*

These words may seem inadequate, but said with power and an understanding of their significance and with the potency of the mind and heart behind them, they can prove unbelievably potent in the life of the one who says them. They will produce also an effect in his environment, and the accumulated effects in the world, as you spread the knowledge of the formula, will be great and effective. It will change attitudes, enlighten the vision and lead the aspirant to fuller service and to wider co-operation based upon sacrifice. My brothers, you cannot evade the sacrifice in the long run, even if you have evaded it until now.'

— THE EXTERNALISATION OF THE HIERARCHY.

IN view of Djwhal Khul's remarks quoted above, a consideration of some of the deeper significance of the Mantram of Unification is valuable. Of course any particular ideas that can be offered in interpretation of these esoteric sentences are put forward merely as a guide or indication of fuller meaning, and certainly not as a set mental formula on which to work. For the mantram must, like any other, be used spontaneously at all times with the maximum possible degree of 'livingness'.

In the structure of this mantram is contained a triple alignment of personality, soul and spirit. This will reveal itself as we unfold the inner meaning line by line.

'The sons of men are one, and I am one with them.'

First a basic statement on the fact of human unity, grounded on the mysterious idea that the fourth creative hierarchy,

humanity, is, in essence, one monad. A recognition of one's beingness within this existence is made.

'I seek to love, not hate;  
I seek to serve and not exact due service;  
I seek to heal, not hurt.'

In this triple annunciation of intention one affirms the method of work and creativity employed by the spiritual Hierarchy. The duality of human love and hate is set aside and one acknowledges the one transcendent power of the will-to-good. This completes the stage of personality alignment and can actually initiate a transference of energies from the solar plexus to the heart centre—and when the mantram is used on a wide scale it can aid the blending of humanity with the kingdom of soul. This mantram is in fact a most powerful and practical aid in attaining solar plexus-heart transference with the consequent decentralisation or radiation of natural energies. Those who study closely the

meditation given on page 117 of *Discipleship in the New Age, Vol. II* will see how Djwhal Khul has made scientific use of it for this purpose.

'Let pain bring due reward of light and love'

In other words, 'May the whole purpose of human incarnation and struggle be revealed and justified — may we really learn the truth by spiritual understanding of experience'.

'Let the soul control the outer form'

As we are really working as the soul in this section of the mantram, this line can have a wider value than its very clear face value definition. It can be directly related to the reappearance of the Christ in outer manifestation, as He represents the world soul taking over the government of existence in form.

'And bring to light the Love  
That underlies the happenings of the time.'

The whole of the present cycle of world events stems initially from the decisions made by those who undertook the sixth initiation at the beginning of the century; further precipitations will have been made possible by those who took this step in 1952. These decisions were taken in love as a

means of aiding the unfolding of world evolution. We add our voice in invoking their fulfilment.

'Let vision come and insight  
Let the future stand revealed.'

The emphasis now shifts to Shamballa the place of revelation or vision, 'where the Will of God is known'. This vision brought down within the realm of time lays bare the spiritual future of the race, thus inspiring and magnetising the work of pioneers.

'Let inner union demonstrate and outer cleavages be gone.'

With revelation of the Plan everything 'falls into place' and the basic synthesis of the mosaic of life becomes apparent, so that the separateness of surface appearances naturally ceases to confuse.

'Let love prevail.  
Let all men love.'

We understand the theme of the present manifestation of deity which we know as our solar system, to be the impregnation or qualifying of all substance with the principle of love. May this purpose prevail, may mankind undertake his destined part in its fulfilment.

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## ONE LIFE

The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow.

I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment.

from *Gitanjali*

by RABINDRANATH TAGORE

# A Faith for Tomorrow

by David Sarnoff

*Perhaps a new man is being born, the man of true morality.*

WHATEVER man conceives in his heart or mind can become a reality. Here is an example of what I mean. At the 45th anniversary of our organization\* I asked our scientists for three gifts for our 50th birthday: a magnetic tape recorder for both black and white and colour television, an electronic amplifier of light, an electronic air conditioner without any moving parts. One startled scientist said: 'It's a wonderful thing to have an imagination unrestrained by a knowledge of the facts.' But in five years they developed all three.

Their strength gives me courage to stick my neck out again, and predict what they, and others, will achieve in the next 20 years.

Nuclear energy will be used in industry, planes, ships, trains, automobiles. Direct conversion of atomic energy into electricity, a principle already demonstrated, will be a fact. Solar energy will be effectively harnessed and in world-wide use. In under-developed areas this will prove a miraculous blessing. In communications, colour television will be completely global. Individuals will be able to hold two-way private telephone conversations and see each other as they talk. And the beginnings will be made in instantaneous translation of languages, so people will finally understand each other across the barriers of Babel. In transportation, jet-propelled and rocket vehicles, powered with nuclear fuels, will travel at 5,000 miles an hour with greater safety and comfort than today's aircraft. Many of the world's leading cities will be within commuting distance of one another.

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Every age has its destined duty. Perhaps ours is to develop an awareness of the divine attributes we were given, and a sense of responsibility in giving them expression. Perhaps we are living at a period in time when a new man is being born, the man of true morality.

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True, not much can be said about them as yet, but there they are, potential functions of the mind awaiting further discovery. Indications of the effect of cosmic rays upon man and earth life are daily being demonstrated. The burden of proof of such forces and influences has all but passed from the domain of the esoteric student into the scientist's laboratories, and the findings are emerging daily, out into the thought content of men. It will not be too long before someone—who is perhaps already engaged in such experiments—will translate this energy-impact into the area of ideas and thought, and be able to show how these, too, are conditioned by greater energies than any known now to man.

### Moral Standards

Another manifestation of the forces of reconstruction is a growing concern with moral standards, and concern over psychological health. There is much literature surveying man's past, his culture, his role in society; and many scholars attempt various syntheses and evaluations to see if a meaning not now clear can be discerned. In nearly every field of endeavour a turning point has been reached, where to remain static is to perish, to go on is apparently to go on into the unknown; but go on we must. This is evidence of humanity's upward reach—his unconscious invocation of the spiritual

energies toward which he is growing more magnetically attuned.

Humanity has another unique possession, a quality or function of its power to create in thought-substance—its ability consciously to evoke the energies which will carry it to the next stage in the ascent, and hasten still more the evolutionary process. Men have always been aware of the need to invoke. They have done this by prayer and supplication. Now to aid them, a mantram for invocation has been given which is precisely related to the energies needed for their development. This mantram, the Great Invocation, we, as a world-wide group, know and use.

And so, what is to be done with the accumulated energies man is learning to tap? What can he do with the light, love and power pouring down upon him?

With the help of the great forces of reconstruction whose task it is to manifest on to the physical plane, man can not only be the receiver (and his reception depends upon his own stage on the evolutionary ladder), but he can be the distributor in his small way of these divine energies, and so render his service, in his place, to the one life, the one Plan, and to the One in whom we live and move and have our being.

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Within the second ray Ashram of the Master K.H. and His affiliated groups it is the energy of wisdom which is being effectively used. It might be said that this dual energy, hitherto a fused and blended energy, is today working as a true duality. The energy of wisdom is active within all the Ashrams (on all rays and under all the Masters) the energy of love is directed primarily towards the third great planetary centre, Humanity, stimulating the aura of that mass of living units so that their 'magnetic appeal will be the outstanding quality of their divine approach.' The directing agents for this dual activity are the Master K.H. and a chosen group of His senior initiates and disciples, of whom I am not one, because I have another task committed to me.

DJWHAL KHUL.

# A SIGNIFICANT MANTRAM

by JOHN R. SINCLAIR

'ENDEAVOUR to use the following formula or mantram every day. It is a modernized and mystically worded version of the one which was used widely in Atlantean days during the period of the ancient conflict of which the present is an effect. For many of you this mantram will be in the nature of a recovery of an old and well-known form of words:

*The sons of men are one, and I am one with them.  
I seek to love, not hate;  
I seek to serve and not exact due service;  
I seek to heal, not hurt.*

*Let pain bring due reward of light and love.  
Let the soul control the outer form,  
And life, and all events,  
And bring to light the Love  
That underlies the happenings of the time.*

*Let vision come and insight.  
Let the future stand revealed.  
Let inner union demonstrate and outer cleavages be gone.  
Let love prevail.  
Let all men love.*

These words may seem inadequate, but said with power and an understanding of their significance and with the potency of the mind and heart behind them, they can prove unbelievably potent in the life of the one who says them. They will produce also an effect in his environment, and the accumulated effects in the world, as you spread the knowledge of the formula, will be great and effective. It will change attitudes, enlighten the vision and lead the aspirant to fuller service and to wider co-operation based upon sacrifice. My brothers, you cannot evade the sacrifice in the long run, even if you have evaded it until now.'

— THE EXTERNALISATION OF THE HIERARCHY.

IN view of Djwhal Khul's remarks quoted above, a consideration of some of the deeper significance of the Mantram of Unification is valuable. Of course any particular ideas that can be offered in interpretation of these esoteric sentences are put forward merely as a guide or indication of fuller meaning, and certainly not as a set mental formula on which to work. For the mantram must, like any other, be used spontaneously at all times with the maximum possible degree of 'livingness'.

In the structure of this mantram is contained a triple alignment of personality, soul and spirit. This will reveal itself as we unfold the inner meaning line by line.

'The sons of men are one, and I am one with them.'

First a basic statement on the fact of human unity, grounded on the mysterious idea that the fourth creative hierarchy,

humanity, is, in essence, one monad. A recognition of one's beingness within this existence is made.

*I seek to love, not hate;  
I seek to serve and not exact due service;  
I seek to heal, not hurt.*

In this triple annunciation of intention one affirms the method of work and creativity employed by the spiritual Hierarchy. The duality of human love and hate is set aside and one acknowledges the one transcendent power of the will-to-good. This completes the stage of personality alignment and can actually initiate a transference of energies from the solar plexus to the heart centre—and when the mantram is used on a wide scale it can aid the blending of humanity with the kingdom of soul. This mantram is in fact a most powerful and practical aid in attaining solar plexus-heart transference with the consequent decentralisation or radiation of natural energies. Those who study closely the

meditation given on page 117 of *Discipleship in the New Age, Vol. II* will see how Djwhal Khul has made scientific use of it for this purpose.

'Let pain bring due reward of light and love'

In other words, 'May the whole purpose of human incarnation and struggle be revealed and justified — may we really learn the truth by spiritual understanding of experience'.

'Let the soul control the outer form'

As we are really working as the soul in this section of the mantram, this line can have a wider value than its very clear face value definition. It can be directly related to the reappearance of the Christ in outer manifestation, as He represents the world soul taking over the government of existence in form.

'And bring to light the Love  
That underlies the happenings of the time.'

The whole of the present cycle of world events stems initially from the decisions made by those who undertook the sixth initiation at the beginning of the century; further precipitations will have been made possible by those who took this step in 1952. These decisions were taken in love as a

means of aiding the unfolding of world evolution. We add our voice in invoking their fulfilment.

'Let vision come and insight  
Let the future stand revealed.'

The emphasis now shifts to Shamballa the place of revelation or vision, 'where the Will of God is known'. This vision brought down within the realm of time lays bare the spiritual future of the race, thus inspiring and magnetising the work of pioneers.

'Let inner union demonstrate and outer cleavages be gone.'

With revelation of the Plan everything 'falls into place' and the basic synthesis of the mosaic of life becomes apparent, so that the separateness of surface appearances naturally ceases to confuse.

'Let love prevail.  
Let all men love.'

We understand the theme of the present manifestation of deity which we know as our solar system, to be the impregnation or qualifying of all substance with the principle of love. May this purpose prevail, may mankind undertake his destined part in its fulfilment.

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## ONE LIFE

The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow.

I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment.

from *Gitanjali*  
by RABINDRANATH TAGORE

# A Faith for Tomorrow

by David Sarnoff

*Perhaps a new man is being born, the man of true morality.*

WHATEVER man conceives in his heart or mind can become a reality. Here is an example of what I mean. At the 45th anniversary of our organization\* I asked our scientists for three gifts for our 50th birthday: a magnetic tape recorder for both black and white and colour television, an electronic amplifier of light, an electronic air conditioner without any moving parts. One startled scientist said: 'It's a wonderful thing to have an imagination unrestrained by a knowledge of the facts.' But in five years they developed all three.

Their strength gives me courage to stick my neck out again, and predict what they, and others, will achieve in the next 20 years.

Nuclear energy will be used in industry, planes, ships, trains, automobiles. Direct conversion of atomic energy into electricity, a principle already demonstrated, will be a fact. Solar energy will be effectively harnessed and in world-wide use. In under-developed areas this will prove a miraculous blessing. In communications, colour television will be completely global. Individuals will be able to hold two-way private telephone conversations and see each other as they talk. And the beginnings will be made in instantaneous translation of languages, so people will finally understand each other across the barriers of Babel. In transportation, jet-propelled and rocket vehicles, powered with nuclear fuels, will travel at 5,000 miles an hour with greater safety and comfort than today's aircraft. Many of the world's leading cities will be within commuting distance of one another.

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## Let Vision Come and Insight

THE Keeper of the Seven Gates grieved: "I have visited people with an endless stream of miracles, but they do not perceive them. I provide new stars, but their light does not alter human thoughts. I plunge whole countries into the depths of the sea, but human consciousness is stilled. I erect mountains and the teachings of truth, but the people do not even turn their heads to the call. I send wars and pestilence, but even terror does not impel people to think. I offer the joy of knowledge, but people make a gruel out of the sacred feast. I have no further signs to hold humanity from destruction."

"To the Keeper came the Most Exalted. "When the builder lays the foundations of the building, does he proclaim it to all who labour on the structure? The least of these knows the decided measures, but only to few is disclosed the purpose of the building. Those who dig the stones of past foundations will not comprehend a single new foundation. But a builder should not be grieved if there be no realisation among his workers of the real import of the design. He can only distribute the work proportionately."

"Thus in the consciousness of people, we shall know that those who cannot contain nor hearken, will fulfil only the lowest work. Let him who understood be firm as a hundred-thousand sages and the signs like inscriptions will unfold before him!"

— from *Agni Yoga*.

